

The Baptist Record.

DN B229rcj

Integrity and Fidelity to the Cause of Christ.

VOL. 21 NO. 4.

MERIDIAN, MISSISSIPPI, THURSDAY, JANUARY 28, 1897.

\$1.50 PER ANNUM.

BAPTIST RECORD

J. A. HACKETT,
R. A. VENABLE,
L. S. FOSTER,
L. A. DUNCAN,
A. V. ROWE,
EDITORS
ASSOCIATE
MISSIONARY EDITOR

Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription price, \$1.50 per annum.

Money should be sent by express, check
on Meridian, New Orleans or New York;
Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy
ones not inserted at all.

Obituaries containing (too) words in-
serted free; all over that number to be
charged for at the rate of one (1) cent per
word.

Rejected manuscript is not reserved.
Those wishing to preserve a copy of their
writings should send stamps with copy
for their return, or make a duplicate copy
before sending.

The paper will be continued to sub-
scribers till it is ordered discontinued, at
which time all dues should be paid.

Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

WE have good words from Bro. A. Taylor, of Cynthia, whose ministerial work is all in the Mississippi Delta. We rejoice in his success in his work. The Lord has been gracious to him and has used him freely for the advancement of His cause. May the Lord continue His help more and more to our dear brother in winning many souls for the Master.

WE regret to learn of the serious sickness of our worthy

United States senator, Gen. J. Z. George, at Washington, D. C. His long and faithful public services have drawn close about him the confidence and affection of all our people, whose sympathies and prayers are with him in his affliction. We hope soon to hear of his restoration to his health, and to the activities of his great work.

THE picture of the new Capitol building for Mississippi presents a very satisfactory appearance, and the estimate of the cost of erection, about \$750,000, seems reasonable for such a building. Mississippians will not need especially to boast of their splendid State House, but they will have the right to feel serenely comfortable about it when other people take on about theirs. We think it will quite fill the bill.

THE death of Chancellor T. B. Graham, of the Eighth District, whose home is at Forest, on Thursday night, January 21, amounts to a serious calamity to the people of Mississippi. Judge Graham was a soldier in the lost cause, and won great fame, rising by force of merit to the rank of Brig-General; he was a lawyer of wide reputation, a judge of unimpeachable purity and integrity, and a citizen of the noblest character. While he was not a member of any church, as far as we know, yet his attendance upon divine service, his general deportment, his liberality and his consistent, upright life suggested quite plainly that there was an unseen divine power within that is the mainspring of all true Christian living. May the bereaved family be consoled in their grief by the "everlasting

JESUS AND THE HOLY SPIRIT.

The anointing of Jesus by the Holy Spirit at his baptism, marks his entrance upon the work which he had engaged to do as the Messiah, the Holy One of God. Even after this, he claimed to be possessed of the Spirit without measure. We may expect, on the next appearance we have of him, to have him vitally associated in some way with the Spirit. Our expectations are not to be disappointed. Immediately after his baptismal scene, he is entering upon the ordeal of his temptation, but he is under the impulsive power of the Spirit.

Matthew says: "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." 3:1.

Mark: "And straightway the Spirit driveth him forth into the wilderness." 1:12.

Luke: "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness." 4:1.

Clearly it is the purpose of the inspired writers to connect this temptation scene of Jesus with that of his reception of the Spirit at his baptism. In the anointing by the Spirit he had been entrusted with supernatural powers, and the temptation is an effort on the part of the devil to have Jesus use his newly acquired powers to further his

own personal interests, without regard to the will of God. Matthew and Luke represent Jesus as led by the Spirit. Mark, as "driven," literally "cast out." Luke is careful to inform us that Jesus returned from the Jordan "full of the Spirit," as well as "led by the Spirit." The

thought clearly is that the impulsive power under which Jesus was moved at this time, was the Spirit. The purpose of this leading forth into the wilderness was that he might be tempted of the devil. Not that it was the purpose of Jesus to seek temptation, but it was the purpose of the Father,

who had anointed him with his Spirit, to have him thus brought to the test. Jesus was manifestly entirely under the control of the Spirit. It was through the medium of the Spirit, the will of God was made known to Jesus in his state of humiliation. Existing in the form of a servant, he had laid aside the exercise of the divine prerogatives, and was under the impulsion of the Spirit in his earthly activity as the Messiah, combining in inseparable union the divine and the human. The path along which Jesus should go was not self-chosen, but disclosed to him through the Spirit, which he enjoyed without measure.

There is another set of passages which represent the Spirit as acting in another capacity upon Jesus. Luke represents Jesus as returning to Galilee "in the power of the Spirit." 4:14. And again, Jesus reads in the synagogue the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he anointed

and recovering of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke 4:18-19. Again, Jesus said, "If I, by the Spirit of God, cast out devils, then is the kingdom of God come upon you." Matt. 12:28.

John furnishes us with a number of passages embodying the same doctrine. "For he whom God hath sent, speaketh the words of God, for he giveth not the spirit by measure." 3:34. "Verily, verily, I say to you, the Son can do nothing of himself, but what he seeth the Father doing." 5:19. "My teaching is not mine own, but his that sent me." 7:16. In all these passages, and they might be greatly multiplied, Jesus is represented as casting out devils by the Spirit of God, or as being under the

direction of God to an extent that what he does, he does not of himself; the Father that dwelleth in him, doeth the work. He has not come to do his own will, but the will of him who sent him. Jesus had no will, save the will of his Father; and that will was made known to him by the Spirit of the Lord, who was upon him, with which he was anointed. The Spirit was the energy of God in him, by which he was brought to choose the words which he spoke and the works which he wrought. In, when Jesus was speal

for his sheep. No man taketh it (my life) from me. I have the right (consid.) authority to lay it down, and I have the right (authority) to take it again. This commandment have I received of my Father." The right to lay down his life, therefore, was by virtue of the authority of the Father.

This is in perfect accord with other passages in which Jesus represents himself as being under the direction of God, and entirely dependent upon the will of God in everything he did and taught. To be sure in all these passages, there is no mention of the Spirit as the medium of communication and importation to Jesus, but as John had told us in the beginning of his gospel, that the Spirit abode with Jesus, we may, without violence to the plain meaning, associate the Spirit with the activity of Jesus, under the control of God's will, and dependent upon God's power. This seems to be in full accord with the views of Paul as expressed in Phil. 2:5-9. The self-renunciation, or emptying, spoken of, must refer to the surrender upon the part of Jesus of the exercise of his divine prerogatives, taking the form of a servant, becoming in fashion of men, and being found in the likeness of men, humbling himself and becoming obedient even unto the death of the cross."

The appearance of humanity were set about him, and what he did in his earthly activity, he did under the direction and energizing power of the Spirit. But the dependence of Jesus on the Spirit is not terminate when he

dead by the Spirit. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised Jesus Christ from the dead, shall also quicken your mortal bodies through his Spirit that dwelleth in you." (Rom. 8:11.) There are numerous passages which ascribe the resurrection of Jesus Christ, to God the Father. (See Col. 2:12; Eph. 1:19-20; Gal. 1:1; Rom. 1:4; 10:9.) These represent Jesus as raised up by the power of God, by the glory of the Father; and in the passage above, the obvious inference is, that God wrought upon the body of Jesus lying dead in the grave, through his Spirit. This resurrection power of the Spirit will be realized in all those in whom the Spirit dwells.

Once more, Luke represents Christ as giving the final commandments to his apostles through the Spirit. (Acts 1:2.) Such are some of the facts of the Spirit as associated with Jesus Christ as he appeared among men. Indeed, it seems that all that Jesus taught and wrought; all the purposes which actuated him, and the impulses by which he was moved; the supernatural power which he exercised, and which was realized in him in the resurrection of his body, was given him through the Spirit. His own inherent powers of divinity were for the time of his earthly activity latent, and he became the instrument of God through

Spirit. In such capacity he came not only to reveal the will of God to the world, but he came to do the will of his Father. In the state of his humiliation and self-renunciation, we must not think of Jesus as having divested himself of any of the essential elements of divinity. This he could not do, and be God; but while retaining them, they were latent, and he became a servant in the house of his Father, though still the Son.

THE Preacher's School is on in strong force. Notwithstanding the cold wave, there was a large attendance at the first session, beginning at 9 o'clock on Tuesday morning. Dr. Venable is at his best, and is leading us into the green fields of broader and fresher views of many old Bible truths. Whoever failed to get here, or fails, will have missed one of the great opportunities of life.

WE greatly regret to learn of the serious sickness of Dr. H. F. Sproles, of Jackson, but sincerely trust he may soon be restored to health. We hope every one who has promised anything to the new church and mission rooms enterprise, will not wait for a personal reminder, but send it at once to Bro. Sproles. There is a payment now due and the money is much needed to meet it. The work on the house, we understand, has been finished. Now let everybody rejoice, and help to pay.

Ford's Christian Repository for January, 1897, is an extra good number, full of good things.

DR. H. H. HARALSON, of Forest, who is Quarantine Inspector for the Mississippi Board of Health on the Gulf Coast, has recently submitted his annual report of work done on that coast in the interest of the health of our people. It is an able and thorough presentation of the whole matter of quarantine service, and especially does it demonstrate the unwisdom and exceeding great danger of the present location of the U. S. Quarantine Station on Ship Island. It is quite clear from the Doctor's reasoning that there can be no certain guarantee of safety from the plague of yellow fever, with an hospital for the treatment of that fearful disease so near to the mainland of our State. He has established a quarantine station and hospital on what is known as Cat Island, sufficiently remote from the mainland, and with conditions of difficult communication sufficient to insure almost perfect immunity. The Doctor has also brought to bear such an array of fact and argument to bear on the question that the removal of the Government Hospital Station from Ship Island has been virtually effected, and before another return of the season for the fatal infection, we shall doubtless have heard of its final consummation. Dr. Harralson has, in this act, rendered a great and invaluable service for our people, and deserves their united

now established an office at Biloxi, and will engage regularly in the practice of his profession, in connection with his quarantine duties, where, we doubt not, he will soon become as successful and popular as he has been at Forest, where he is held in the highest esteem, and where he will leave, should he do so permanently, with the sincerest regrets of the people.

We would especially commend the Doctor to any of our readers who may at any time seek the Gulf Coast for purposes of health, as a physician of the highest character, and a Christian gentleman who will always be found on the side of religion, justice and righteousness. We shall miss him grievously at Forest, but we will rejoice in his good help and fine Christian influence with the brethren at Biloxi. May the Lord greatly bless him and his, and make them a blessing.

"The names of our Lord," says the *New York Examiner*, "are profoundly significant; they are descriptive of his character, his work, and his mission. This is beautifully seen in a few of those most familiar. The name 'Jesus' means Savior; 'Christ,' the anointed one; 'Lamb of God,' the sacrifice offered once for all; 'Redeemer,' the ransom paid by the atoning blood; 'Immanuel,' God with us; 'Bread of Life,' the beautiful provision that has been made in Christ for the spiritual needs of men. The name, 'Prince of Peace,' has a special and beautiful significance, as ap-

Letter From Hot Springs, Ark.

The Arkansas Baptist State Convention recently closed here, the best session of its history, resulting in raising \$2000 for education, \$1000 of which are for

preachers. I know this is a strong way of putting this matter. If I did not know that I can prove my statements, I would not put it so. It is time the whole truth about this matter was told.

As the great health resort of America, Hot Springs brought out a very large attendance to the Baptist State Convention. Messengers had a delightful time bathing in our health giving waters and viewing the beautiful city. For the benefit of all concerned, I say, any time in the year is a good time to come and bathe here. On receipt of return postage, any inquiries will be answered as to our Springs, Run up to Memphis, there take the great and popular Iron Mountain Route, and visit our great health resort. We have a good Baptist church here that will give you a warm welcome. We have large congregations and your humble servant frequently baptizes. Be sure to take the Iron Mountain R.R., as it is not only the best road here, but the only through route running trains in here with no change of cars.

I am getting ready to get out a new edition of my Baptist History which such great scholars, as the late Dr. John A. Broadus, pronounced the "best" work ever written, proving Baptist succession. Though it is so strong against Whitsitt's position that he has seen best not to attempt to answer it, the new edition will be the latest on the Whitsitt matter, and will contain the very cream of it all—putting into the hand of the reader, the sum of the very latest investigations. The price of the book is \$2.00; but to all who now send me their names, I will be sent, postpaid, for only that. It has near 600 pages. You will probably be called on any time in 1897, and the book will be sent a month earlier.

W. A. JARREL.
Hot Springs, Ark.

Group Or Die

In our last reference, was to more convenient and practical arrangement of associations. The combined wisdom of the citizenship of the State has directed the organization of the counties; and no small proportion of that wisdom is exercised by Baptists. Mississippi is pre-eminently a Baptist State. We easily recall Dr. Farish's utterance before the Southern Baptist Convention in Birmingham, when in reply to Dr. Williams, of Baltimore, he declared that he could "blow a horn in the pine woods of Mississippi and call a thousand Baptists together any day"; and that he believed in "Baptists keeping house to themselves"; he had rather, than mix up with "union houses," "preach under a barn where the fleas were as thick as forty black cats in a wallet."

From Dexter (to whom I allude) it is as easy to prove that the Baptists once baptized men and women naked as to prove that they once sprinkled them. Call me for the proof, doctor, and we will have some "fun" over this matter! The very fact that Dr. Whitsitt has gone to the foul Baptist slanderer for support, that the Baptists are not sufficient to accuse him so highly, and that he accuses them the most impudent, democratic givers of all time.

Intentional dishonesty as to Baptists are a selfish people. Baptist history, is, of itself, sufficient to show that he has no business among Baptists, much less to teach young Baptists committee to suggest a plan of

better co-operation, allow me to ask that all and each of you give one half hour to prayerful study of what improvement in Association territory and grouping of churches would prove time saving and more serviceable in the Master's cause. Will you do this, brother and send me your suggestion? Please do.

We must co-operate, we must concentrate; we must group or die.

JAKE R. HODGES.
Stonewall Station.

Those "Strange Things."

BY GEO. WHITFIELD.

"Record Reader" seems to think it strange that I should say, first, that all sinners who hear the gospel, could accept Christ and be saved. If they could. And then again say, that there is an absolute necessity of a change in the sinner's nature to make him willing to come to Christ and be saved.

I will use this as an occasion to call attention to the fact that there are many things in the Bible, and in the divine government, that we cannot understand, even as we are known."

OUR DUTY.

The thing for us to do is to receive the teachings of the Bible as they are given us.

To be R. R.'s attention to this passage in Rev. 22:17, "Whosoever will, let him take the water of life freely." This point, then, is settled forever. The sinner may come if he will, and may be saved if he will.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes." So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Said rich planter to the writer's father: "I do not wish to go to hell, but I do not desire the religion you preach, nor the heaven you describe."

STRANGE THINGS IN NATURE.

In the natural world; as in the moral world, are there many strange things; things that we neither understand, nor understand, and yet are true. Who can explain death, the birth of a child, the making of an acorn, a grain of wheat, or the falling of a stone? The stone falls because it falls, is all that the wisest man on earth can say. And there are millions of things in nature that we cannot understand, or explain, and that yet are facts.

IN THE MORAL WORLD.

So also in the moral world; so in the Bible. Let "R. R." explain, how the sovereign, omnipotent God could make man, a man be free and responsible. Yet he is. How Pharaoh could carry out God's purpose, and yet be to blame? How the Almighty can do all things, and everything they can do, for this matter! The very fact that Dr. Whitsitt has gone to the foul Baptist slanderer for support, that the Baptists are not sufficient to accuse him so highly, and that he accuses them the most impudent, democratic givers of all time.

Intentional dishonesty as to Baptists are a selfish people. Baptist history, is, of itself, sufficient to show that he has no business among Baptists, much less to teach young Baptists committee to suggest a plan of

they are. Or explain, if he can, how Bible truth can convert the soul. The new birth is as great a miracle as the changing of a wolf into a lamb. Yet the gospel does it in a moment.

ILLUSTRATION.

A good illustration of this may be found in the Bible, where Christ was working miracles such great miracles that many declared he was the Christ. But others said, "Can Christ come out of Galilee?" Does not the scripture say that Christ comes of the seed of David, and out of the town of Bethlehem, where David was?

The smallest Sunday School child can explain all that now, but then, the wisest among the Jews could not. So now are there great truths in religion that we cannot explain or understand; yet facts they are. Angels may understand some of them, and so may we, bye and bye, but now.

Let us remember that it is written of us, that "now, ye see not the kingdom of God, but it is through a glass darkly, but then, face to face. Now we know in part; but then we shall know even as we are known."

OUR DUTY.

The thing for us to do is to receive the teachings of the Bible as they are given us.

To be R. R.'s attention to this passage in Rev. 22:17, "Whosoever will, let him take the water of life freely." This point, then, is settled forever. The sinner may come if he will, and may be saved if he will.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So, also, in 1 Cor. 2:14, declaresthat the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. No one can believe foolishness. And he cannot know them. These passages emphatically declare that a change is necessary in the sinner's nature to make him willing to come to Christ and be saved.

Again, Christ says, in John 3:3, "Except a man be born from above, he cannot see the kingdom of God." And in 10:26, "Ye believe not because ye are not my sheep." And in Luke 10:22, that the sinner did "hide these things among his babes."

So,

IS IT TRADITIONALISM?

We have come to think that it is a species of weakness, if there be not a modicum of cowardice in it, that induces some Baptist pugilists to seek to make out a case of "traditionalism" against their brethren who hold to the view of "Baptist succession." It seems to us that they would rescue their branch theory of the church, their weak-kneed "alien immersions," and their gawze "ministerial affiliations" from inconsistency and condemnation, by breaking the chain of Baptist continuity by any means possible. Not being able to do this, either by a neutralizing of the scriptures or the discrediting of history, they resort to the subterfuge of the priests of Diana, and cry out in clamorous strain, "Traditionalism! traditionalism!" "Ah, yes, you are Roman Catholics; you resort to tradition for proofs of your identity." But is it not known that not a hoof of the whole lot of them would indulge in any such twaddle if they had any reliable vestige of either scripture or history *or* their side? The second coming of the Christ is quite as "traditional" as is the unbroken continuance of His church. He said so as plainly in the one case as in the other, and who shall undertake to set at naught the doctrine of His second coming, even if there be no history of the progress or fulfillment of that event? Then the evangelization of the world and the final judgment are no less "traditional" than the promised integrity of His churches, for His word stands with equal plainness for them all. Who will rise up and say the doctrine of the world's conversion is a myth, and that of the final judgment a fraud, because forsooth there are no infallible historical proofs that these scriptures are true? When He said that He would come again, it was the word of eternal truth; when He said the kingdom of this world should become the kingdom of our Lord and his Christ, He meant it all. When the apostle said that all men should stand before the judgment seat of Christ, it was no less a part of the "impenetrable rock." And we believe these things, not because of any tradition concerning them, but because the word of the Eternal hath spoken it, and God cannot lie.

Why, then, shall we not be Heve Him when he says, in the most solemn and positive manner, "On this rock I will build my church, and the gates of hell shall not prevail against it"? And again when He says: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world." Who will put in a demur to that last promise as a guarantee of continuance, and its ample fulfillment, whether there has been any visible appearing or human history showing it up or not? And when he has said, "The heavens and the earth shall pass away, but my word shall not pass away," why shall not all of our hearts respond, Amen and amen, even

Lord Jesus, indeed! Traditionalism, indeed! Tra-
ditionalism, indeed! Who
says it is traditionalism to be-
lieve and advocate the doctrine
of the permanent establishment

OUR FRIEND GLASS.

From a no-

Millin, recd Rev. J. N. McLearn he and recently, we seem to us that it is little short of "destructive," or "higher criticism," which is only another name for infidelity, to call that great doctrine in question. At any rate, and at least, it squints mightily of a species of cowardly dodging of the question to attempt to break the force of the scriptural, to say nothing of the historical, argument of the perpetuity of the church with the faint or flimsy "old-time" traditionalism. "Let God be true," and He is; and will ever, even though some men wreck their little crafts on that "impregnate rock."

GLEANINGS.

A correspondent of the *New York Examiner* says: "It is an open secret that in many churches the pastor is not only allowed, but compelled, if the work is done at all, to do what others have been elected to do. If he does it well, the officers get the credit; if he fails, he gets the blame. How many deacons have no other idea of the duties of the deaconate than the service at the time the Lord's Supper is celebrated? Possibly some pastors are not faithful in teaching the New Testament fully, and do not insist upon the exercise of spiritual qualifications possessed by those who are chosen for the office of deacon."

Rev. Dr. Rhoades, of Brooklyn, says: "It is the duty of the pastor to teach his people the best and easiest way of giving their money—the method by which they can do their giving with the least friction and inconvenience to themselves. The great end is the training of God's people in the use of their means for the doing of God's will. * * * if giving is worship, it ought to be regular and not haphazard. It should have its regular time and method. If we do not have a regular time for giving God his portion, his portion is going to go. Good habits can be formed in this matter, as easily as bad ones. The best givers are those trained in childhood."

We are glad to learn from a private note from President Stone that though he has himself been somewhat prostrated by the extra work of moving his school to Shualakal, he is now much improved, and the school is going right on as if there had been no interruption. The two schools were organized so nearly alike that they went together very much like two drops of water, and then went booming on without a ripple. Good, very good!

BRO. R. L. BUNYARD, of our State, who has been inhaling the literary and theological atmosphere of the Chicago University for a few years, has settled at Victor, Colorado, as pastor of the Baptist church at that place. He reports himself 10,000 feet above the sea level, boasts of a healthful climate, and invites our invalids to visit the mountains for health. Victor has a population of 7,000, and is one of the richest mining towns of the great West. We wish our brother great suc-

cess in his labors. — Bro. Chapman, removed from Learned to Utica, where he has said, "The heavens and the earth shall pass away, but my word shall not pass away," why shall not all of our hearts respond, Amen and amen, even

Lord Jesus, indeed! Traditionalism, indeed! Tra-
ditionalism, indeed! Who
says it is traditionalism to be-
lieve and advocate the doctrine
of the permanent establish-

CHRONICLES.

L. A. D.

He is a man full of the Holy Ghost and love for the truth. I have never seen a more devout, consecrated, generous hearted Christian in all my life. To be with him and his noble Christian wife is to feel stronger in the faith. Our school is good. We think Tula is one of the best schools in the State. Bro. W. L. Hargis begins his work here in January. I want to give Bro. Bacon my hand on what he said on the Whitstitt matter. I believe he is the best Bacon I have sampled lately, according to my taste, at least. I always welcome THE RECORD in my home. Brethren of the Chickasaw Association and elsewhere, pray for me in my work. May blessings be upon our dear brother.—The time for the unveiling of the monument of Bro. W. W. Bolls in the Utica cemetery, has been fixed for January 28, though it may be changed. Having once been pastor in the field in which Bro. Bolls died, we were anxious to be present at the services, but cannot at the above date. This is a fitting tribute to the memory of a good man.—One of our exiles, Rev. B. F. Whitten, Dyersburg, Tenn., writes: "I feel that I sustained a personal loss when I moved away from the association of so many good brethren. I am forming, however, the acquaintance of many very excellent brethren in my new field of labor, and am getting on fairly well with my work. My church has made my call indefinite, and hence I can plan and work to a far better advantage." Let us hear again, brother. We still claim you.—We gratefully acknowledge the following receipts for the Orphanage: Miss Mary Dockery, \$1; Edward Sunday School, T. H. Barrett, \$5; Blue Mountain, \$5; Poplar Springs, \$5; Miss Carrie Spencer, \$5; Clinton, \$5.65; Pauline Wright (age 7), \$1; Ocean Springs Willing Workers, \$2; Looxahoma, \$1.25; Cash, 25c; B. N. Hatch, \$1; W. M. S. Durant, \$2; Mrs. H. H. H. Davis, \$2; Mrs. H. H. H. Davis, \$2; V. M. Carpenter, \$2.25; Carrollton Sunday School, \$2.85; Carrollton Sunbeams, \$3.35; collected by Miss Mary Odam, \$1; Carroll Smith, 10c; Mrs. M. A. Falkner, \$1.50; Ebenezer (Holmes county), \$2.45; Longtown Sunday School, \$5.10; Mrs. J. R. Trussell, \$1; Olive Kelly (age 7), 45c; Pressly Miller (age 9), 10c; J. L. Higgins and wife, \$5. Total this week, \$72.35. May blessings rest upon the gifts and the givers. — The burning of the Buckner Orphans' Home in Texas, having 350 inmates, was a great calamity, and it is horrible when we remember that some of these poor little ones were burned to death. Our deepest sympathies are extended to Dr. Buckner and all the friends of this home. May the Lord's people rally to their help in this time of need.

The Sunbeam, of Memphis, has been enlarged, and comes to us full of real good things. Bro. T. H. Granberry is the enterprising editor and publisher, and will not fail to make it a sound and wholesome paper. We put it on our exchange list, and shall very much enjoy its monthly visits. It has our best wishes for long continued and great usefulness.

THE correspondents of Bro. J. C. Foster will hereafter address him at Lawrence, instead of Harpersville, Miss., where he now makes his home.

SB Y P U Department

PRAYER TOPICS FOR JANUARY,
1897.

31. Fifth week—The new commandment John 13:34.

FEBRUARY.

7.—What and How to Hear. Mark 4:24; Luke 8:18.

14.—Our Gifts, and How to Use Them. Matt. 25:18-40.

21.—Who is My Neighbor? Luke 10:30-37.

28.—Frontier Missions.

SUNDAY SCHOOL LESSON.

By W. F. Varborough.

FEBRUARY 7, 1897.

SUBJECT: True and False Giving. Acts 4:32-5:11.

GOLDEN TEXT: *Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16:7.*

INTRODUCTORY.

The frequent use of the Greek imperfect up to this point in the lesson represents the history as continuous. In the remainder of the lesson, particular events are narrated without any reference to their continuance of this verse for this condition of things.

The Greek imperfect up to this point in the lesson represents the history as continuous. In the remainder of the lesson, particular events are narrated without any reference to their continuance of this verse for this condition of things.

V. 34-35. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 36. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 37. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 38. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 39. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 40. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 41. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 42. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 43. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 44. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 45. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 46. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 47. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 48. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 49. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 50. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 51. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 52. Neither was there any among them that lacked; no one in need.

The real force of this clause setting forth the proof of the above assertion is best brought out by beginning it with as in R. V. The remainder of this verse and the next tell us the reason for this condition of things.

V. 53. And with great power gave the apostles witness. Their preaching was with power and demonstration of the Spirit, i.e., it was effective. The Holy Spirit honored the ministry of a church so generous and unselfish.

It seems to have been local and temporal.

Had he not been detected, he would have gotten credit for turning over the full proceeds:

V. 3. Why hath Satan filled thy heart to lie to the Holy Spirit?

Although Satan is recognized as the instigator of the sin, the responsibility of Ananias is clearly shown by this question. Satan had accomplished his purpose in getting Ananias to lie, but Ananias himself did fail in his purpose to deceive, and his action was possibly revealed to Peter by the Holy Spirit.

V. 4. Whites it remained, etc.

While it was still your own, you had control over, and after you sold it, the money was yours to do what you would with. You were not required to sell it, nor to give the money. Why then have you conceived such a wicked notion as to pretend to give it all when you were only giving a part?

The enormity of your sin consists in the fact, that it is against God. Sin against our fellow men, though great, is nothing when compared with its offense to God. Compare David, Psalm 51:4. The Holy Spirit was in his church, and to it it was lie to Hm.

V. 5. Ananias hearing these words, fell down and gave up the ghost. While Peter was yet speaking Ananias fell and expired, breathing out his soul. Great fear came upon all that heard this sin and its severe judgment.

V. 6. The young men, the younger men of the assembly. Such work would more naturally devolve upon them than upon the older men. There is no support, outside of this passage, for the idea entertained by Meyer and others that these young men were a body of subordinate officers connected with the church for menial duties. Wound him up, prepared him for burial. J. how is un-

derstandable, through this particular manifestation was of local and temporary application.

3. There are some exceptions to the binding force of apostolic precedent.

4. All sin is primarily against God.

5. A deceptive act is equivalent to a spoken lie.

6. The sin of self-seeking always begets a numerous progeny.

7. While the hypocrite of to-day is spared sudden death, he may expect even severer punishment.

8. The Jones County Leader knocks at our door, and we gladly give him hospitality among our exchanges. It is a lively and newsy paper, published at Ellisville, Miss., with J. W. Shanks as editor and proprietor. Ellisville is a thriving city, although the "piney woods," as is indicated not only by the great volume of business going on, flourishing churches and intelligent people, but her two excellent weekly newspapers, the *Leader* and the *New South*, with our friend, Capt. Parker, at the helm of the latter.

9. We are glad to welcome Rev. T. C. Schilling, of Gillisburg, Miss.

To the Churches of Bethlehem Association.

Today I mailed or sent by

hand, the number of minutes of

last session of our Association

that you called for. If they do

not reach you in due time, let me

know, and I will send them to you.

10. Then she buried her by her

husband. This censurable pastorate at Greenville,

**W. M. U.
Department.**

MISS MARY P. HACKETT, EDITOR

January.

COLORED PEOPLE.—"Teaching them to observe all things whatsoever I have commanded you." 1620, 20 Africans brought to America; 1896, between 7 and 8 million Africans in America; 1896, 1,351,900 members of Baptist churches in Southern States.

STUDY TOPICS.—Providential opportunities of Southern Baptists. Industrial schools. Woman's work among the colored people. What can I do to help?

The following lines were written for the Boy's Council, at Blue Mountain, Miss., but contains advice of general application:

A Bit of Counsel.

BY ST. CLAIR LAWRENCE

"Evil communications corrupt good manners." —Paul.

If you hear something nice, some good news, or advice: Or a compliment rare;

Mid some social affair; Any message apart From ill, evil, or hurt; You should never refuse To herald that news;

If you hear something bad, Of all tidings, or sad; A coarse star, unrefined, Or some message unkind; And chance somebody meet;

Be not apt to repeat; For supposing you should, 'Twould bring nothing good.

Blue Mountain, Miss.

We regret that we cannot give, in this issue, the conclusion of the article, "The Story of a Letter," which has appeared for a couple of weeks. We promise, however, to have it in next time,

to the way we obey the

if possible. Do not lose the connection, for the best part of it is to come last.

Crystal Springs W. M. S.

DEAR READER.—Being a comparative stranger to your columns, it is not without some hesitation that I write you this, my first letter. I do, so at the solicitation, and in behalf, of the ladies of our Missionary Society, in response to a request in your issue of Dec. 24, that each Society observing the week of prayer and making a Christmas offering for China, write you an account of it.

Though in the midst of preparations for the Christmas holiday season, our faithful sisters set apart an hour each afternoon for the week, and assembled at the church. We had learned to depend on our President to conduct the religious exercises prior to this time, but by mutual consent, we all agreed to take part in opening the meetings, in offering prayer, in reading tracts and other literature bearing especially upon our work in China. Some who had never taken any active part, were greatly strengthened and aroused into activity. We feel that we now have several ladies who will take part willingly in our religious exercises, by reading the scripture lesson, or by leading in prayer; but feel sure we will have no desire to trespass upon the higher privileges or duties of our brethren in the church. We will do what is wisely and well if we fill our pulpits with worthy men.

The interest increased with each successive meeting, and our songs and prayers, though sometimes with faltering voice,

all felt that the week of self-denial had really been one of self-growth and development in the Christian life. Our interest in lost souls waxed warmer, not only for those at home, but for those groping in the midnight darkness of heathendom, who know not the sweet joy of our gospel privileges. We prayed first for an awakening of ourselves, that we might lay hold upon the work and labor more zealously; we prayed for our brethren on the foreign fields; we prayed for the converted heathen; nor did we forget those yet unconvinced, but more earnestly prayed for their salvation; we prayed that more laborers might be thrust forth into the already whitened harvest. Did we pray that more laborers should go forth? Yes; but with that prayer we entreated the Father to put it into the hearts of his followers here at home, to give bountifully of their means for the maintenance of our representatives in the various mission fields. All we have lent us of the Lord; then why should we not render unto Him gladly that which is His, when we hear His call?

Just here let me emphasize the fact that home interests are not crippled, but rather quickened by our interest in foreign work. By our frequent meetings, our attention was directed to a needy family at our own door, which doubtless would have remained in distress had we failed to meet thus together. To this cry of need, there was a liberal and ready response, thus disproving the charge often made, that home interests suffer when we turn our attention to more distant fields. Home interests always thrive in proportion to the way we obey the

great commission.

As the result of our week of prayer and self-denial, our offering for China was two or three times larger than that of last year. But we were not satisfied with this, for we realized more deeply than ever before, the great necessity of our supporting this God-appointed work of preaching the gospel to every creature, and feel that we have a more abiding interest in the spread of the gospel.

METIE FORBES YARBOROUGH: Crystal Springs, Miss.

(We are glad to have this interesting letter from Sister Yarbrough, and to welcome her into the sisterhood of our State—EDS.)

ACTING THE GENTLEMAN.

A Story For Boys.

BY BESSIE LACKEY STAPLETON.

CHAPTER 2.—Continued.

"What can you do?"

"Anything any other boy can do, sir."

"Sweep the floors?"

"Yes, sir."

"Build fires?"

"Yes, sir."

"Black boots?"

"Yes, sir."

"Think you could dust my desk without moving a pen or paper?"

"Don't think I could, sir," glancing at the mass of disordered papers. "But I can dust and replace them."

"Think you could? Well—"

"I'm not raised as if I decided. There

was something about the boy

that I liked."

"But he's a rough customer, surely," he mused to himself.

Henry stood anxiously waiting his doom.

He was bound at 10 cents.

The interest increased with each successive meeting, and our songs and prayers, though sometimes with faltering voice,

o'clock in the morning and we'll tell you if we can take you on trial."

The Judge turned to his work, and the boy, not knowing what else to do, picked up his burden and went down stairs.

"Done with him?" laughingly questioned Williams, re-entering the room by a back door as Henry closed the front door behind him.

"Not if he's the boy I take him to be," replied the old gentleman, thoughtfully. "You'll never make a lawyer, my boy; you have no penetration. Why couldn't you note that boy's earnest manner and true manliness, and treat him with some respect?" His face reddened, and he spoke harshly as he went on. "No, you'll never make a lawyer. That boy is a genius."

Oh! what sweet words of comfort these would have been to poor Henry's aching heart as he trudged wearily, dejectedly on. No home, no friend; all alone in that great busy city, with not a place to rest his weary head.

First a flogging, then an awful disappointment. All the bright prospect vanished from his memory as he trudged wearily on.

Just here let me emphasize the fact that home interests are not crippled, but rather quickened by our interest in foreign work. By our frequent meetings, our attention was directed to a needy family at our own door, which doubtless would have remained in distress had we failed to meet thus together. To this cry of need, there was a liberal and ready response, thus disproving the charge often made, that home interests suffer when we turn our attention to more distant fields. Home interests always thrive in proportion to the way we obey the

great commission.

As the result of our week of prayer and self-denial, our offering for China was two or three times larger than that of last year. But we were not satisfied with this, for we realized more

deeply than ever before, the great necessity of our supporting this God-appointed work of preaching the gospel to every creature, and feel that we have a more abiding interest in the spread of the gospel.

WEATHERFORD: Crystal Springs, Miss.

(We are glad to have this interesting letter from Sister Yarbrough, and to welcome her into the sisterhood of our State—EDS.)

"I'll come to her!" he si-

Shubuta W. M. S., f. m. \$1.00
Meridian, the sisters of
Immanuel church, h. m. \$76.00
Meridian L. A. S. First
church, home uses, 12.00
Meridian W. M. S. Fif-
teenth Avenue, f. m. 11.00
Home missions, 16.65
State missions, 7.00
Home uses, 16.00

Total, \$139.65

COLDWATER ASSOCIATION.

Vice-President, Mrs. L. F.
Rainwater.

Holly Springs, W. M. S.,
State missions, \$4.00
Home uses, 50
Little Bahala W. M. S., s. m. 1.50
Sustentation, 2.50
Home uses, 8.50

Total, \$88.20

GULF COST ASSOCIATION.

Vice-President, Mrs. Sue W.
Price.

Bay St. Louis W. M. S., s. m. 75
Ministerial education, 35
Sustentation, 40
Handsboro W. M. S., f. m. \$26.25
Home mission, 60
State missions (box), 55.30

Total, \$128.10

COLUMBUS ASSOCIATION.

Vice-President, Mrs. E. K.
Lyde.

Siloam W. M. S., f. m. \$1.80
Home missions, 41
Mayhew W. M. S., f. m. 3.68
Starville L. A. S., min. ed. 15.00
Columbus, Armstrong So-

ciety, f. m. 8.00

Sustentation, 2.00
Home missions, 33.85
Home uses, 75
Christmas offering, 2.00

Sharon W. M. S., f. m. 5.35
State missions, 3.00
Mt Zion W. M. S., f. m. 1.00
Home missions, 2.50
Sustentation, 1.00

Pleasant Grove W. M. S.,
Xmas offer, 2.55
Macon W. M. S., h. m. 130.00
Shuqualak W. M. S., h. m. 85.00

Total, \$207.89

COPIAH ASSOCIATION.

Vice-President, Mrs. Hattie

Granberry, Kimbrough,
Damascus W. M. S., f. m. \$8.80
Home missions, 5.00
Home uses, 3.45
Spring Hill W. M. S., h. m. 9.50
Hazelhurst W. M. S., f. m. 29.70

Home missions, 36.95
To B. Y. P. U., 2.50
Home uses, 19.25
Crystal Springs W. M. S.,
Xmas offer, 7.10

Home mission, 14.65
Ministerial education, 17.95
Home uses, 65.90
County Line W. M. S., Min.
education, 5.25
Home uses, 78.90

Total, \$24.30

CENTRAL ASSOCIATION.

Vice-President, Mrs. Z. T.
Leavell.

Wells Chapel W. M. S., min.
ed. \$3.00

DEER CREEK ASSOCIATION.

Vice-President, Mrs. Ida Gill

Bogue Chitto Association,
Vice-President, Mrs. Ida Gill
Price.

Magnolia W. M. S., F. M., \$5.00
Orphanage, 9.30
Home missions, 5.00
State missions, 5.00

Total, \$24.30

SECOND QUARTERLY REPORT

OF WOMEN'S WORK, ENDING

JAN. 1, 1897.

TO B. Y. P. U.

HOME MISSIONS

EDUCATION

W. M. S.

MISSIONS

STATE MISSIONS

W. M. S.

EDUCATION

W. M. S.

DIED

Charles Otice Fontaine, infant son of Bro. J. G. and Sister Dooly Fontaine, was born Aug. 26, 1894, and died of membranous croup, Dec. 14, 1896, aged 2 years, 3 months and 18 days. The body of little Otice was interred in McLemore Cemetery the next day. The writer performed the burial service, using John 14:2, "I go to prepare a place for you," as a text. The crowd was large and sympathetic. All seemed to feel the sadness of the family, and especially that of the parents, whose hopes had run so high to be so soon cut asunder. Brother and Sister Fontaine's home had been blessed with three daughters first, then a son; after which, three daughters, and then the second son, which is the subject of this piece. So, dear reader, you can now see why that day was such a sad one to all present.

"Otice took the cup of life to sip. But found it bitter to drain. He meekly put it from his lip. And went to sleep again!"

May God bless the sad family.

J. L. WILLIAMS.

SACRED TO THE MEMORY OF LELIA GOODLOE AKERS.

How strange and mysterious are the dispensations of Providence! The best, sweetest and dearest of earth are soon called to their eternal home. Such were my thoughts on hearing the sad news of the death of my dear friend and schoolmate, Lelia Goodloe Akers. She sweetly passed away on November 17, 1896, after an illness of three weeks. She left a devoted husband and three little children in grief and sorrow over her sad death. She was raised and educated in Mississippi, but since her marriage to Mr. T. S. Akers has resided in Louisiana. She has many friends in the State of her adoption, as well as in the one of her nativity. She united with the Baptist church at the age of sixteen, and was ever characterized by a loving Christian spirit, expressed no fears of death, yet regretted to leave her loved ones.

Sad, sad, that one whose future appeared so useful, bright and happy, and one so young, attractive and gifted, should be taken from those to whom she was so dear. In her beautiful, happy home, surrounded by those she loved, she reigned like a queen, yet she never forgot the poor, needy or distressed, and was ever ready and willing to administer to their wants and necessities.

In girlhood she was sweet, charming, attractive and beautiful, as a friend, true, firm and faithful; as a wife and mother, fond, tender, loving and affectionate. Devoted mother, fond brothers and sisters, and loving husband, grieve and sorrow not, for your darling only sleeps, and you will soon meet her in that "bright" and happy beyond.

May she be a bright, golden cord, gently but surely, drawing your loving hearts to heaven, and bringing them more firmly to your God.

A FRIEND.

AN UNUSUAL OPPORTU-

We want a good agent to sell our medicines in every county. It will cost you nothing to write for particulars and terms. Address, "The Atlanta Chemical Company," Cincinnati, Ohio.

RESOLUTIONS.

Whereas, It has pleased Almighty God to remove from our number, one in the bloom of his young manhood, with all of life's hopes and prospects before him; therefore be it resolved by the Philomathean Society:

1. That in the death of Mr. B. Hawkins, our Society has lost a member held in high esteem, and one whose presence will be missed.

2. That his connection with our body has been one of enjoyment and pleasantness, and that we feel personally bereaved by his untimely death.

3. That we unanimously extend to his parents, brothers and sisters, our tenderest sympathies in this their sad bereavement.

4. That a copy of these resolutions be sent to THE BAPTIST RECORD, one to the College Magazine, one to his family, and that they be recorded in the minutes of the Society.

J. L. LOW,
M. O. BRUNSON,
W. M. WHITTINGTON,
Committee.

YOUNG PEOPLE'S INSTITUTE PROGRAM AT MERIDIAN.

FRIDAY NIGHT, JAN. 29.
The Mind of the Spirit in our Young People's Work—Rev. G. C. Johnson, Macon, Miss.

The Bible and Our Young People—Rev. Oscar Haywood, West Point, Miss.

SATURDAY, 11 A. M.
The Position of Baptist Doctrine in Our Young People's Movement—Rev. J. B. Searcy, D. D., Corinth, Miss.

7:30 p. m.—Our Young People's Responsibility—Rev. B. D. Gray, D. D., Birmingham, Ala.

Our Young People and Modern Progress—Prof. P. H. Eager, Mississippi College, Clinton, Miss.

SUNDAY, 3 P. M.
Our Young People and Mission—Rev. A. V. Rowe, D. D., Wirona, Miss.

7:30 p. m.—Address by Rev. John D. Jordan, Secretary of the Young People's Work of the South, Birmingham, Ala.

SPECIAL NOTICE.

BRO. HACKETT: Father has been sick with la grippe about four weeks, and part of the time seriously ill. He is now recovering, but is unable to do any work. This will explain to the brethren why answers have not been received to letters to which he alone could reply. He urges those who have subscribed to the new church, and know payment to be due, to please send it forward immediately and not wait for a direct appeal. The credit or will wait on him a few days, on account of his sickness, but he must make payment soon.

H. F. SPROLES, JR.
Jackson, Miss., Jan. 25, 1897.

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., Atlanta, Ga., has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, Asthma, etc. It is pleasant to use (by inhalation), reaches directly and effectually every affected spot, destroys the incrustations of the disease, heals the mucous membrane and makes a permanent cure. Any reader of THE BAPTIST RECORD who will address Dr. J. W. Blosser & Son, Grant Building, Atlanta, Ga., will receive by mail a free trial sample. Price, after the

AN UNUSUAL OPPORTU-

AN UNUSUAL OPPORTU-